

The Missionary Helper

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MOTTO: *Faith and Works Win.*

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Deep Unto Deep.

DEEP unto deep it calleth,
The century's dominant cry;
Over the desert and over the plain,
Over the peak and the mountain chain,
Under the thrilling sky—
The voice of mighty peoples,
And the tocsin of war and woe,
From East to West 'tis sounding,
And a man must rise and go.

Deep unto deep it calleth,
The century's urgent cry,
Splendid and strong is the century's song,
Valour and love to the battle throng,
And it may not pass you by.
From East to West 'tis sounding,
The call for the brave and true.
O lads, with pulses bounding,
That cry is meant for you.

Wherever the need is greatest,
Wherever the ill is worst,
Over the city's thousands thick,
Over the deserts of stone and brick,
Over the lands accursed,
The cry for help is pealing,
Bitter with want and woe.
O brother, if you hear it,
A man must arise and go.

—MARGARET SANGSTER.

FROM THE EDITOR'S DESK

Every missionary editor's desk must be a little world-center, to which comes news, good and bad, from every quarter of the globe. It is a joy to pass on the good news, this month, so we can all sing the Doxology together, in spirit. After much planning, working and praying, at both ends of the line, our President announces that the Balasore schoolhouse is an assured fact and the building can begin at once. You know that Miss Gowen was like the old woman who lived in a shoe, who had so many children she didn't know what to do! Her Brownies spilled over into all sorts of places, even into her own home, until everybody was very uncomfortable and it was impossible to do the work properly. Also, through the efforts of Mrs. Durgin, money was cabled for much needed repairs at Midnapore, reaching India just at the close of Yearly Meeting, to the encouragement of the weary workers. But the great need of more missionaries is not yet met. Where, oh, where, are the volunteers? And the opportunities are so unprecedented and so compelling! Who can read of the "Delhi Mass Movement"—that marvelous movement of the lower castes Godward—and not be stirred to the depths? Thousands upon thousands coming, of their own accord, to Christ. A missionary writes that the women have been much harder to reach than the men, being much more religious, which means, in Hinduism, more idolatrous and superstitious. The proof of the sincerity of these thousands of women is that they come eagerly and earnestly, are willing to bear persecution, give up charms, are constantly improving, and are trying to induce others to become Christians. . . . A letter, dated December 12, is received from Miss Fenner, announcing her safe arrival in Rangoon, where she had met Mrs. Burkholder and Dr. and Mrs. Murphy, delegates from our Bengal Field to the Judson Centennial in Burma. Miss Fenner's report of this wonderful meeting will appear in the next HELPER. . . . Rev. and Mrs. Hamlen are about starting on their furlough, planning to come by way of San Francisco, reaching New England in May and spending the summer at Ocean Park. They request that all who have previously corresponded with them about preachers or boys, now write to Rev. H. I. Frost, and about Bible Women to Miss Amy Coe. Mr. Frost now has charge of the boys' High School, and Mrs. Frost the boys' Orphanage, at Balasore. Mr. Oxrieder has charge of Santipore. . . . The Colletts are at Winona Lake, Ind., after a few months in Chicago, where Mr. Collett took special work in the University. Dr. Mary Bachelor is studying at the Bible Teachers' Training School, 541 Lexington Ave., New York City. She is also

taking a course in Physical Diagnosis. . . . HELPER readers are interested in Mr. and Mrs. Wayne Jordan, who have gone to China under appointment of the Y. M. C. A. Mrs. (Florence Rich) Jordan writes from Peking, November 23: "We were glad to arrive in China after a rough passage, and are very comfortably located in the Manchu City. We have begun our language study with separate teachers. New impressions are crowding fast upon us." Prof. Harvey, formerly of Hillsdale College, is now teaching in Pei Yang University, Tientsin, China. Mrs. Harvey writes of eagerly looking through the W. M. S. Calendar, which seemed like a bit of home, and of keeping in touch with the workers through the HELPER. A glimpse of her own work will be appreciated: "I am helping at the mission three days in the week with English and enjoy it very much. I have twenty-two girls, from about ten years to twenty, who are very interesting. Two of the older girls are 'promised' to two of the mission students who are to graduate this spring and the 'contract' calls for some English knowledge on the part of the brides. The last one to come is unbinding her tiny feet and it is very painful, but no student can be received here with bound feet; so she is undergoing the pain willingly, she is so eager to learn." . . . Mrs. Metcalf and Miss Benedict have been giving talks on their summer in Europe, with the aid of the radiograph, before the different classes at Storer College. . . . We hope that "Quiz Corner" will be very practically utilized by individual readers and by auxiliaries. Greatly appreciated letters were received, last month, expressing love for our magazine and wishing it a Happy New Year and a long life. *Thank you.* . . . Miss Scamman, a Radcliffe girl and enthusiastic Home Mission advocate in the Congregational church, very appealingly presents "A Mighty Challenge." The author of a recent book speaks of Immigration as not merely an American public problem, but a social phenomenon of world-wide significance, as well as a tremendous foreign missionary problem within the borders of our own land. . . . Of that remarkable International Convention of the Student Volunteer Movement, held at Kansas City, Dec. 31-Jan. 4, the General Secretary writes: "There were over 5,000 delegates present, and 755 colleges and universities were represented. We were conscious of the presence and power of the Living God. Wonderful results for the Kingdom are sure to follow. We are asking our friends to continue in prayer that the results of the Convention may be conserved." . . . Most hearty welcome to all the new members of our HELPER family in Texas. . . . Miss Barnes writes that the name printed Seekha, in her story of Brown Babies in January, should be Sukha, and Me-tu should be Metie. Please correct. . . . A former active worker in one of our churches in Michigan, having gone to a small town in North Dakota, writes: "The best way not to be lonely or homesick is to *think of the other fellow.*" Isn't that a good thought for our Home Mission month?

Around the World With Our Corresponding Secretary



MISS FENNER

Hurrah for the Philippines!

How the patriotism in one's breast throbs as he beholds the Stars and Stripes in a strange land! And an extra flutter of that physical organ is caused when one actually sets foot on American territory thousands of miles from the home country.

And everywhere in these tropical islands we of the Judson Party were filled with pride and rejoicing at what has been accomplished in these brief years by our United States Government. The contrast between the old and the new emphasizes this. It is greatly to be hoped that no backward steps will be taken in the new administrative policy.

While at Iloilo the Judson party was invited to the reception given by the resident head of the army to Congressman C. B. Miller and party. Of course it had political significance, but on the surface was a brilliant social occasion, made picturesque by the rich mestizo costumes and jewels against the settings of rare tropical foliage.

Manila is a clean, spacious, beautiful city,—appreciated more, perhaps, by contrast to the walled, congested filth of the Chinese cities. We did not stay long in Manila, as the Baptists have no work there, but continued 400 miles into the archipelago to Iloilo, Jaro, Bacolod and Capiz. In these places a wide variety of mission work and institutions were shown us in the week and a half we were there.

It was a satisfaction to note the co-operation between our mission work and the government schools, and also the union enterprises of the several denominations working in these places. The response and progress of the native people is most gratifying.

As a Free Baptist, my interest centered in our two Free Baptist

girls, at Jaro, serving under the Baptist Board, Misses Grace Williams and Bertha Houger of Parker College, Minn. It was with them I stayed a whole week. They are both teachers in the "Boys' Industrial Republic," enjoying their work and seeing encouraging results. Seven of their boys were baptized the Sunday I was there.

It was a steady heat of 88 degrees with a humidity that savored of a Turkish bath so, for personal comfort, we were not sorry when the day came to sail. As a parting token of grief at our going, the Philippines demonstrated just how it can rain in those islands. Our dripping condition, however, did not prevent an enthusiastic send-off, as that splendid company of missionaries waved farewell till they seemed specks in the distance.

And now we are back in China, dear, dirty China. We have learned to have great respect for the Chinese people. And the vastness of the Christian opportunity among them is almost overwhelming. Take a single illustration. In one city each merchant deposited with the missionary 1,000 pieces of fireworks as an expression of their delight—to be used as a welcome—at the expected coming of a medical missionary. And then imagine, if you can, their disappointment and pleading when he arrived but to be assigned to another still more needy station.

I am now at Swatow, one of the great centers of Baptist Mission work in China,—the scene of the life work of that sainted patriarch, Dr. William Ashmore. His son, Dr. Ashmore, is senior missionary here now, a Christian gentleman of a rare type.

This is also the home of Dr. Anna Scott. Several hospitals in this section are due to her founding and fostering. And though past the three score and ten years, she is still in active service. I had the pleasure of seeing her in the midst of her medical class, and then interpreting, as one of our men spoke to the daily chapel service for "in" and dispensary patients. She inquired for and sent messages to our missionaries, many of the older ones of whom she knows. Her daughter is here as the wife of a missionary, and, a few days before our party arrived, her granddaughter, Dr. Mildred Scott, came from America, fresh from college, to enter into and take over her grandmother's work. As our Bengal Mission has been blessed through the Phillips and Bachelor families, so the Swatow Mission of South China has benefited in an unusual way in the life-investment of the two and three generations of

Ashmores and Scotts. And as we looked into the earnest, intelligent faces of the native Christians here, we realized what can be accomplished by our grand old Gospel, ever new, through the instrumentality of devoted men and women.

From here our faces are set toward the Judson Centennial in Burma. Our party, starting from San Francisco as ten, will, on leaving Hongkong, be nearly three times that. And others are coming via the Atlantic to join us at Rangoon. We expect great times in the land of Judson.

LENA SWEET FENNER.

November 21, 1913.

A Mighty Challenge

BY EDITH SCAMMAN.

It was the time for evening service on the shores of beautiful Silver Bay. The sweet-toned bell called insistently, and in answer hundreds of girlish figures came hastening from hotel piazza and little cottages scattered on the hillside, their merry laughter and joyous voices breaking the stillness of the gathering dusk. It was to be a "guest meeting" that evening, and on the platform sat a goodly company, representatives of Student Christian Associations of fourteen different nations. There were dark-hued ones, wearing the picturesque Indian robes, women who had bowed for years to idols of wood and stone, before light and love had come into their lives; Chinese, Japanese, Koreans, guests from various European countries, South America and the isles of the sea. A young Russian student fairly swayed her listeners by her impassioned eloquence, her pleading gestures and the heart-ache in her voice. Although she spoke in her native tongue, the six hundred girls sitting before her, some of whom were catching a vision of the world's need for the first time in their lives, did not require the interpretation which followed in order to understand the story. When each had given her message and brought her greeting, all joined in singing the old hymn of adoration:

"Come Thou Almighty King,
Help us Thy name to sing, . . .
Come, and reign over us,
Ancient of days."

From world kingdoms and great empires, "whate'er their name or

sign," all pledged allegiance to the one supreme King of their lives. It was a glimpse, just for the moment, of the Kingdom of God.

Truly an impressive object lesson, we may say, in foreign missions; yes, and why not in home missions as well? For in the great plan of God, there is no home, no foreign. Our own mighty land is filled with people of "every tribe and kindred," "restless, struggling, toiling, striving, speaking many tongues." Fourteen million foreign-born in America, sixty-six languages spoken in the streets of New York City. We read with a thrill the pages of history, of those Germanic tribes which in earlier centuries moved in invading armies through forest and over plain, and so changed the map of Europe. Yet many of us are too indifferent, too little interested in the vast stream of human souls which is pouring through Ellis Island, and is flowing even into the distant corners of our own land. There has never been anything like it before in the history of the world. America is facing a great experiment. Can the melting pot stand the test?

Students of the problem agree that the main causes for immigration are economic, although political and religious persecution accounts in part for the Hebrew and Polish movement, also the Armenian. They come here not because they love us, nor because we love them, but because they can do themselves good materially and socially, because they hope to have an opportunity to prove themselves. It is to be the work of our countrymen to make their good ours and our good theirs.

Our debt to them is greater than we often acknowledge. America could never have finished its railroads, developed its coal and ore deposits, operated its furnaces and factories, had it not been for these millions of incomers from Europe. For this we are indebted to the immigrant, to him whose "brawn is woven into the warp and woof of the fabric of our national being." Mention is frequently made of the "immigrant peril." Shall we listen to an authority on this subject, Professor Steiner of Grinnell College, himself an immigrant, a Russian Jew? "No nation has ever faced such a problem as we are facing; not only because of its gigantic proportions, nor because of its peculiar nature, but because of the fact that the nation's weal or woe is being decided right before our very eyes; because its shroud or its wedding garment is now being woven, and we who live today may stretch our hands against the threads of the loom and say which it shall be." A strong

appeal to every loyal citizen, a mighty challenge to the Christian church of America!

Following the custom of our fathers, let us turn to the Book of Books for help and counsel. In the Old Testament book of law we find:

"And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt."

And we, too, were once strangers in the land. The words of Jesus, the Christ, call out to us today with ringing voice across the intervening centuries, and their meaning is clear and unmistakable: "This is the first and great commandment. And the second is like unto it, 'Thou shalt love thy neighbor as thyself.'" Herein lies the only solution. Love alone can destroy race hatreds, love alone can redeem. And is not Christian love the highest type of love that the world has ever known? Our love to these strangers must express itself in two ways, knowing and serving. To have a sympathetic understanding of the immigrant we should know him better. We must study his life in the old home, his customs, ambitions, ideals, and especially the conditions which are facing him here in our land. The spirit of indifference, of contempt, has been too long among us.

Soon after arriving here many throw off the trammels of their old faith, others attend church only on feast days. As a result, with no one to guide them and point to a better way, they are drifting sadly. Missionary societies have done much in establishing churches with native pastors, preaching in many different languages. But the need is infinitely great. The call comes to us for purity and nobility of character, since these people are looking to us as examples to follow. They are constantly imitating us, be it for good or for ill. Every Christian can be a neighbor to some immigrant family, and it is the personal touch which counts most.

During the fiscal year ending June 30, 1913, 611,904 aliens went back to the old world. The returned immigrant, as he has met good or bad influence over here, is in a very vital way helping or hindering the progress of the Kingdom of God throughout the world.

"God help me," wrote Alice Freeman Palmer, "to give what He

gave, myself, and make that self worth something to somebody. Teach me to love as He loved for the sake of the infinite possibilities locked up in every human soul." May not this prayer be ours?

Saco, Maine.

Letter From Our Cradle Roll Secretary

DEAR CRADLE ROLL FRIENDS:

Will you please read the lists of our Single and Advanced Light Bearers? Notice how they are scattered from Maine to California. I like to picture them all to myself, and to think of their loving thoughts and prayers; for I'm sure the mothers must be teaching them to pray for our Brown Babies. Think what a beautiful influence this will have over their whole lives! These little prayers and the missionary stories they hear now at mother's knee will never be forgotten, and I feel sure that among all these there must be some who, some day, will go to a far country to carry the beautiful story of the Gospel. Then there are our dear little Life Members—may that list lengthen speedily! And the Memorial Roll: these little ones who are in the Father's house, but whose influence lives on in our lives, and in helpfulness to others.

As you read these lists, won't you try to think of some child, your own or some one's else, whom you could enroll on one of them? A small sum paid annually will keep a child on the Roll, or \$5.00 make him a Life Member. This money will help to care for some little one who needs love and care and a Christian home. Christ said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

Superintendents, have you seen the new pins for the A. L. B.'s? They have been pronounced "very pretty." Your children will like them, and be willing to pay 10 cents each for them.

By the way, we want some new A. L. B. cards. I wish some of you who have artistic ability would send us a design.

I hope, through these winter months, you are keeping your eye on the whole parish, and that you will see that every new baby, or little child who moves into the parish, will be invited to join the Cradle Roll. Meanwhile, it is not too early to be thinking of next summer's rally and planning to make it the "best ever."

Here's my New Year's prayer for each of you, taken from Frances Ridley Havergal:

Another year of service,—of witness for Thy love,
 Another year of training for holier work above.
 Another year is dawning; dear Master, let it be
 On earth, or else in heaven, another year for Thee!

LAURA E. HARTLEY, C. R. Secretary.

Oakland City, Ind.

Life Members

PRAYER

"Bless all our Cradle Babies,
 Wherever they may be;
 Although in homes so scattered,
 Thou every one dost see.

"We love them, and Thou lovest
 them,
 O, may they grow to be
 A band of little Christians,
 Obedient, Lord, to Thee."

Ellen Elizabeth Hersom, Keuka Park, N. Y.

Frances Farrell, Somerville, Mass.

Single Light Bearers

Verna Rackley, Greene, Maine.
 Elmer Francis Brehaut, Brunswick, Maine.
 Ernest Winfield Robinson, Tilton, N. H.
 Flora May Staples, Ocean Park, Maine.
 Amber Alberta Smith, Sabattus, Maine.
 Lyndon Wray Choate, Maywood, Ill.
 Harry Dennison Grow, Minneapolis, Minn.
 Ruth Julia Miller, Arlington, California.
 Martha Emma Lord, Auburn, Maine.
 Catherine L. Hawkins, Eden, N. Y.
 Ross E. Allen, Niobe, N. Y.
 Gerald Maurice Clemence, Greenville, R. I.
 Richard Vernon Clemence, Greenville, R. I.
 Alice Maude Hartley, Oakland City, Ind.
 Irving Harvey, Old Orchard, Maine.
 Christine May Davis, Pittsburgh, Pa.
 Ruth Edna Colcord, Haverhill, Mass.
 Mary Alberta Choate, Maywood, Ill.
 Frances Etta Welt, South Portland, Me.

Advanced Light Bearers

Pauline Florence Crockett, West Buxton, Me.
Burton Edward Rackley, Greene, Me.
Marion Louise Grow, Minneapolis, Minn.
Lloyd Sheldon, St. Paul, Minn.
Woodbury Earle Choate, Maywood, Ill.
Harold Scribner Choate, Maywood, Ill.

Memorial Roll

Clifford Jackson Humphrey, Auburn, Maine.
Forest Edward Knight, West Falmouth, Maine.
Alsenä May Bregon, South Portland, Maine.
Winthrop Winslow Cross, Burlington, Vermont.
Ellen Weinhold, Jackson, Mich.
Eva Margaret Gupitill, Berwick, Maine.
Louise Elizabeth Wentworth.
Ruth E. Mooney, Lowell, Mass.
Clement K. Wilson, Lowell, Mass.
Ervin Leslie Huston, West Falmouth, Maine.
Ethel Philena Strout, West Falmouth, Maine.
Viola Gertrude Morse, West Falmouth, Maine.

Federation Bulletin

The Federation of Woman's Boards of Foreign Missions of the United States will issue a semi-annual *Bulletin*. The first number will appear in March, 1914, and will contain the plan, constitution, etc., of the Federation; notices of the new text books, and Summer Schools; letters from the Federation representatives, Mrs. Peabody and Mrs. Montgomery, now on a trip around the world; besides other interesting features. Price of Bulletin, 25 cents a year. Please send subscriptions early to M. H. LEAVIS, Agent, West Medford, Mass.

We do not praise God enough, either in the sanctuary or in our own homes. The Apostle's injunction is, "In everything give thanks!" Some have had a year of trials and bereavements; they need to be cheered up. Others are perplexed by mysterious providences; they need to be reminded that behind the clouds still reigns and shines the Infinite Love. If the year has brought to some full barns and large bank deposits, it is a good time to exhort to large consecration of "tithes for God's storehouse." Why should not every pulpit ring a loud peal of gratitude on one day in every year, and every sanctuary resound with a strong and full chorus of happy voices?—*Theodore L. Cuyler, D. D.*

dale to Chicago, from Chicago to Fort Worth, where a ten hours' wait was in store for me. But just as our train curved up to the station we saw another to the left of us and the Pullman conductor came, saying, "There is your train, lady, just pulling in—over two hours late; yes, you can make it, if you hurry!" Surely, God did take care of me. He knew the longing of my heart, though I had not voiced it, and Alvarado was reached in an hour's time, the church soon found, and Brother J. J. Tatum came forth to greet me. There were four others whose faces were familiar to me as I entered the service: Dr. Anthony, Mr. and Mrs. Ferguson, and S. L. Morris; the rest were strangers, but they were the people of my father's faith, of earliest memories, of all my life, and I felt at home among them.

I would like to reveal to you the *spirit* of that meeting. There were topics there presented that were most vital to our work in the Great Southwest—topics upon which not all agreed, but again and again, as results were arrived at, there was evidence that there had been an upper room and a waiting upon God and He was honored in it all.

The devotional services were marked with intensity of fervor, a joyous spirit and devotion to the Freewill Baptist faith. There were some rare spirits there and closer contact with these in their parishes and homes enhanced the beauty of their character and their fellowship with Jesus.

They received most cordially and with beautiful Southern courtesy the representative of the F. B. W. M. S. They gave opportunity to preach and teach and talk of our woman's work. They organized a Woman's Society in connection with the convention, with Mrs. S. L. Morris, President, and Mrs. Lizzie McAdams, Secretary. They asked me to their homes and churches. In fact, more invitations were extended than could possibly have been accepted, had not the floods forbidden.

The first place visited, following the convention, was in East Texas, at Marshall, with Rev. E. S. Jameson, pastor. Here an Auxiliary was organized, then on to Stewart and Durgin for Thanksgiving Day, and a picnic dinner out of doors! 'Twas a long ride across country, amid the piney woods, over the river by ferry, under the holly and mistletoe, with beautiful roses and fragrant cape jessamine blooming in the gardens, and fields of cotton constantly intermingled. Long and weary are these miles, sometimes, with roads not macadamized, but rough and, at times, almost impassable. Real heroes of the cross are here, true pioneers,

blazing the trail for the sons of God of coming years. All honor to their faith and zeal, their willing self-surrender and sturdy toil.

At Center Point the people came together to organize a Quarterly Meeting for Harrison and Panola counties, and a Q. M. W. M. S. was also formed, with Mrs. J. L. Pierson, President, and Mrs. M. P. Craig, Secretary. Arrangements were also made to organize a local Auxiliary at the Point. Such a band of young people as met us here! How we longed for their youth and zeal to be given to Christ and His work in that section and the world!

On to North Zulch with a night and long day of travel, made longer by a five hours' wait because of a railroad wreck up the line, and then into the quiet, and peace, and rest, of Brother Payne's dear Christian home. And then the windows of heaven were opened and the floods came—steadily, copiously, the rain fell all day, all night, all day again, and the good host said, each day, "No, you cannot go on"—and the railroad said "no," and Uncle Sam said "no," and at last even "the wires" said "no"; but the little song kept singing in my heart as "the Preacher" sat with the Book of books in hand, or did the home duties of each new day, while the wife and mother talked of the W. M. S. of which she had been elected President, or the church she loved so truly, or heard the evening "Now I lay me" of the children at her knee; then the little lips would sweetly murmur, "Good night Daddy," and offer the good night kiss to the stranger within the gate.

Finally, after four days came the unexpected tidings—"a train will be here in about one hour, and you can start for Bryan." Clothes were whisked into the grips, and we were on a train feeling its hesitating way over uncertain ground, moving slowly, so slowly, lest trestle, embankment, or bridge give way. Once, as our train became motionless and we looked at the crevices washed into the embankment up under our window, yes, under the very ties and rails on which our coach was resting, we moved back next the aisle with a shudder, to answer the query—"Was it not imprudent to start?" with the chorus of our song: "Through all the day, o'er all the way," and at 5 a. m., next morning the conductor said, "This is Bryan," and a few moments later we were in the warmth and security of Deacon Edge's beautiful, hospitable home,—while *six miles* away *only*, hundreds of men, women and children were cold and cramped and suffering in trees, on house-tops, in cotton gins and tents, fourteen

thousand homeless ones, because of the rains that had only hedged *us* in!

Do you wonder that I could not talk much of India and China and Africa? Could only gently say, "But these of whom *I* tell you are in *need spiritually*, their *souls in peril*, not their bodies only." Do you wonder that I could not sleep that night? But at last the morning came to me, as to the sufferers in "the bottoms," and I went out to a service, at 9 a. m. at Allen Academy where I spoke to "men only," some two hundred boys sitting before me; at 2 p. m., held an informal meeting at the church, where I talked of the work of the F. B. W. M. S. in its manifold phases; then a ten miles ride to Kurten for an evening service. Shall I ever forget it—the beautiful location of this church, standing there in the peaceful moonlit grove, the songs that were sung, the presence of the Holy Spirit in our midst, the intensity of the longing that out of that service that night might come results to India in the days to be!

At Brightlight (significantly named) next day, a band of noble women met to question of the work, and again at night they came and with them a host of young people. How they sang, and what visions of their possibilities under Brother C. C. Wheeler's inspiring leadership! Then to Wellburn, and Milliken, and again at Bryan.

Because of impassable roads, the Woodlawn Association, and Brother and Sister Hodges were not visited, much to our regret.

The long trip to West Fork Association ended with a short call at Fort Worth Mission, and a visit in the home of Rev. and Mrs. W. E. Dearmore at Boyd, where again it rained; then four days at Weatherford in the sanctum of the *Free Will Baptist News*. Here I met the women informally and gave three public addresses. Went out with Brother Morris to his New Hope church, ten miles distant, facing a "norther," where I found a band of people warm-hearted and aggressive, and where I felt the way was prepared for the organizing of a W. M. S. a little later on.

At three o'clock next morning, in an almost blinding snow storm, though we had seen lovely roses in the gardens the day before, Brother and Sister Morris drove with me to the station and I was off for Michigan. And still the song was with me.

All day long we traveled, and as I went to my berth for the night, I learned that we were already nearly two hours behind schedule time,

and by and by we were not moving, and to my query the porter gave reply, "a freight train wreck ahead—a spreading rail—no lives lost, but nineteen cars demolished." Ten hours late we reached St. Louis and as our train crawled over the repaired section of road in between the debris of those crushed and splintered freight cars, I looked out upon it and said, "His hand held back the St. Louis Limited, that an empty freight might try that spreading rail," and with bowed head I sang the chorus of my Texan hymn.

One other scene I must give you, then, with a few statistics, I close. In the hour of my greatest depression and loneliness of the entire trip, I sat at the noon hour lunch table in the Y. W. C. A. hall at Fort Worth, just after leaving Boyd for Weatherford; the body was weary, the mind tired, the appointments had so many of them failed, when, lo, the "darkies" in the kitchen, hard by, began to sing, Oh, so beautifully and sweetly, "God will take care of you,"—and like the glad beams of sunlight, after those long days of rain, the joy and gladness of His dear, guiding love and care came back to me and drove the clouds away.

I spent thirty-one days in Texas and spoke thirty-one times. I rode, in this work, 3,245 miles by rail and over 100 by carriage; spent three whole nights and four days in travel, aside from the five days and four nights to get to and from my field. Left some fifteen W. M. S. Calendars in the state, distributed various other mission and denominational literature, have ten new subscriptions for the HELPER and a pledge that others will be taken. The offerings will be reported by Miss Porter in her January receipts. They amounted in all to \$37.16.

I trust my visit did some good. It surely did *me* good. I saw a great white open field all ready for the harvest. I saw a noble, faithful company of consecrated, earnest toilers, innately beautiful, many of them, earnestly anxious to do their best, but needing your help and mine, needing sympathy, love, and co-operation, needing the very thing that we *can* give.

So today "my heart turns back to Dixie"—her white and open fields, her earnest call for help. For her I ask your prayers, your earnest believing prayers, your hearty fellowship and love. Our brethren in the Southwest are facing difficulties today such as our fathers met forty years ago, when Calvinism, and restricted communion, and sectarianism were rife. All too often, even yet, a man is an alien and heretic unless

baptized by "a legal administrator"; he is not to his neighbor "Brother" unless the same prefix be attached to his denominational name, "for the Jews have no dealings with the Samaritans"! Aye, a great work is given Free Baptists today in this section of our country. The true-hearted, aggressive leaders of our people wish to be loyal to the mother church, her old faith and work, and may God help us *all* to be true—faithful and true, in these days of uncertainty and care, that in eternity the "Convention (Alvarado) Song" shall be realized and we "shall be satisfied, satisfied then."

ELIZABETH MOODY,
Western Field Agent, F. B. W. M. S.

Hillsdale, Mich.

In Memoriam

The gates of life swing either way
On noiseless hinges, night and day,
One enters through the open door,
One leaves us to return no more;
And which is happier, which more
blest,
God knoweth best.

We greet with smile the one who
comes
Like sunshine to our hearts and
homes;
And reach our longing hands with
tears
To him who in his ripened years
Goes gladly to his heavenly rest.
God knoweth best.

He guards the gates. We need not
dread
The path these little feet must tread,
Nor fear for him who from our
sight
Passed through them to the realm of
light,
Both in his loving care we rest,
God knoweth best.

—Mary Wheaton Lyon.

MRS. HARRIET BETHANY PARKER, Wolfeboro Falls, New Hampshire, August 23, 1913.

MRS. J. E. CRANDALL, Batavia, Michigan, December 19, 1913.

MRS. SABRA WELLS, Somersworth, New Hampshire, December 20, 1913.

NOTE—When a member of an Auxiliary passes on, it is fitting that the name, place of residence and date of death should appear under "In Memoriam." Resolutions and obituaries are not printed in THE HELPER.

General Conference Notes

In November the Corresponding Secretary visited the Annual Session of the South West Free Will Baptist Convention, held in Alvarado, Texas. This Convention, composed of pastors and delegates from Associations in Texas, Oklahoma and Missouri, brings together from fifty to seventy-five persons. Because conservatism is strong in the South and the Southwest amongst all denominations, and theological forms and phrases and the temper of mind, which prevailed fifty and more years ago, still in good measure survive, our brethren in this Convention have found it difficult to understand how Baptists and Free Baptists could unite, for the Baptists of the Southwest have not been approaching the Free Baptist position as they have in the North and the East. But a vote, which finally passed with but three dissentients, committed the Convention to fellowship and membership in the General Conference of Free Baptists, so long as the General Conference continued.

Miss Elizabeth Moody, representing the Woman's Free Baptist Missionary Society, also attended the Convention at Alvarado, and then remained in the Southwest, doing efficient missionary work among the churches. Rev. J. J. Tatum, Bryan, Texas, has been Home Missionary in the Southwest since May, 1913, his support being guaranteed by the American Baptist Home Mission Society through an appropriation of \$800 made to the Conference Board. Our brethren of the Southwest, therefore, are beneficiaries of the Home Mission policy which Free Baptists and Baptists jointly are pursuing.

In general Home Mission work, allied now with the American Baptist Home Mission Society, we Free Baptists have share in work carried on by 1,550 different agents and representatives of the Home Mission Society, in twenty-six different languages spoken by immigrants who come to this country, among sixteen different tribes of North American Indians, and in countries bordering upon our own United States, such as Mexico, San Salvador, Cuba and Porto Rico, with an extensive educational work done for the negroes of the South and also special loans and direction for the erection of church edifices throughout the country.

In addition we have share also in the extensive Home Missionary work of the American Baptist Publication Society in the distribution of tracts, Bibles and good literature, in the activities of more than fifty

colporters with Gospel wagons and automobiles penetrating to the isolated hamlets and homes of our people, both East and West, with six Chapel cars establishing pioneer churches in frontier towns, and in the work carried on by one Gospel launch on Puget Sound, visiting villages and hamlets by the sea.

This Home Mission work touches the primary needs of the country and is purifying life at the source, with promise not for these days alone, but for the future perpetuity and righteousness of the nation.

The next of the four special days which our denomination observes will fall on the third Sunday of March, March 15th, and will be Home Mission Day; and yet at that time, by agreement among denominations, Foreign Missions will be the theme of special interest in other churches. Those of our churches which observed Foreign Mission Day in December should observe Home Mission Day in March, while those which have observed the Home Mission Day in December should join with other churches in special services in the interest of the Foreign Missions in March. An occasion of particular interest is the Centennial observance of the beginning of missionary work by Adoniram Judson in Burma.

Literature respecting missionary services, whether home or foreign, may be procured by addressing Rev. John M. Moore, D. D., 23 East 26th Street, New York City, N. Y. Dr. Moore is Secretary of the Department of Missionary Education of the Northern Baptist Convention, and is prepared to render help to all who will apply to him.

ALFRED WILLIAMS ANTHONY,

Corresponding Secretary and Treasurer of the General Conference of Free Baptists.

Lewiston, Maine.

Quiz Corner

What is said to be the most difficult problem in all missionary work?

Who said "The future is as bright as the promises of God"?

Who is the only American woman on the Continuation Committee of the Edinboro Conference?

What does she say about men of different nations and tongues?

What was the personal message of a Queen?

When was a great General Missionary Convention organized and how was it brought about?

How many members of Baptist churches are there in Burma?

What did they give in one year for support of their churches, schools and missions?

What is the daily wage of a man in Burma?

What is the life of a girl in Sinclair Orphanage for a day?

What is the marriage custom?

Who said, "Talk, think, dream and pray HELPER"?

In what school in Balasore are all Free Baptists interested?

How many pupils and how many teachers has it?

What agitation is going on in India?

What "brought down the house" at a prize giving?

Who is the Superintendent, and who has taken over the work?

What is a great need?

Can you tell what Mrs. Griffin has recently been doing in New York?

What led to the question, "What are *you* going to do about it?"

To what is every step in the progress of missions traceable?

For whom and for what are prayers requested in February?

What is our Sunshine President's closing plea?

Can you tell the story of the "precious brown babies"?

How do contributions for November, 1913, compare with those of November, 1912?

(Answers may be found in the January HELPER.)

General Subscription Agent's Notes

I do not like the "financial end" of things. I wish the day the poet has sung, "When no one shall work for money, and no one shall work for fame, and only the Master shall praise us, and only the Master shall blame," might be realized, but I doubt its coming in our day. In fact, I fear it will appear only with the millenium, and until then money, the almighty dollar, a root of evil or a power for good, according as it is used, must remain the fundamental necessity for any human activity. Money alone does not make anything worth doing, but without it nothing can be done in this world.

With this justification for my continual keeping of the money aspect of the HELPER to the fore, I rejoice to be able to say in this issue that I feel better about the financial end than in any other month since I have

undertaken the agency. There is enough in the treasury to pay all the running expenses for the current month, and to have something left over to start next month. We can sing the Doxology, or shout hurrah, according as is our wont when things have gone for once as we wanted them to.

Would that this condition might continue.

A. M. MOSHER.

107 Howland St., Boston, Mass.

A Great Movement

(Extract from a letter from Mrs. Burkholder written en route to Rangoon.)

The evening I was in Calcutta I attended the Calcutta Missionary Conference which is held on the first Monday of each month. Bishop Warne of the Methodist Episcopal church was there and read a paper telling of the "Mass Movement" in the Delhi District. It is a great movement among the low castes toward Christianity and seems to be genuine. He says there are no less than 50,000 ready to come out and accept Christ. One of their missionaries sent out a cail for the head men of the villages that had joined the Christians to meet and spend six days in being trained as teachers for their own villages. Nearly or quite all of these men are ignorant—unable to read. He expected 60, but 200 came. For the first two or three days the missionaries taught them the stories of Christ's birth, crucifixion, resurrection, ascension, and the gift of the Holy Spirit, going over these stories until they were learned. Then they turned the tables and had the men tell the stories to *them*. Bishop Warne said it was wonderful how well they did it. Then they taught them two Christian hymns, the refrain of one of them being, "Jsus has come." These were sung over and over until they were committed to memory. At the close of the six days they were sent back to their villages to tell the rest what they had learned. These are unpaid workers, and this is the way the "Good News" is being spread.

During our Yearly Meeting two ignorant Santals were baptized who were brought to Christ by a man, now old, who, when a boy, was a pupil in father's school in Santipore.

Do pray that we may see an ingathering this cold season.

School appropriates its generous Christmas offering for the Bengal Field.

Home and foreign missions share in the individual gifts of Massachusetts. Chelmsford Street Auxiliary gives for a native teacher and Storer College, and its primary department for Miss Barnes, while Worcester, Newton Square church, gives on its apportionment for the Bengal Field.

Miss Potter's Sunday School class of Olneyville is very enthusiastic in its work, and forwards gifts for Praetama's support.

In Walker, N. Y., a new auxiliary has been formed and its initial gift is for Storer College.

The new Balasore schoolhouse is remembered by special contribution from the auxiliary of Batavia, Michigan.

Gobleville C. E. sends part support of orphan, as do also Mondera's supporters.

Mrs. Annette M. Holt, who has been so successful in Cradle Roll organization and work, has recently moved from Michigan to New York state. In forwarding amount from Jackson Primary department she says that the Sunday School has just sent to Sinclair Orphanage blocks for two quilts, thirty work bags, picture cards, etc.

Mrs. Morgan and sons of Wisconsin send their usual Christmas offering for orphan's support, while the Sunday School class of Mrs. Morgan gives for Testaments and cards for Sinclair Orphanage children.

In Iowa, Edgewood and Pleasant Hill give on apportionment.

The support of Parboti in Sinclair Orphanage is sent by Miss Van Vliet of Montana.

Miss Moody reports enthusiastically of her trip among the churches of Texas, and their material response to her efforts is shown in the list of contributions which is included in this month's receipts.

Who of us are going to share by our gifts in the new, and *very much needed* Balasore school building?

A Minnesota friend closes with these words: "May the year 1914 see great advance in all lands toward the time when 'all nations shall come and worship before Him.'"

EDYTH R. PORTER.

47 Andover St., Peabody, Mass.

Missionary Conference in Darjeling

The conference on women's work was *great*. There were a lot of experienced missionaries to talk informally, most of the time. Two women were prepared. Miss Berry opened the subject by telling of the work of the Scotch Mission here and its problems. Then Mrs. Meade gave a splendid talk about their Widows' Home. She is an Australian, from that Mission too. The Hindus themselves asked for a Home, and brought many of the widows in. Then Miss Tuck, who is in charge, persuaded others to come. At first they lay on the floor and yelled when night came, but soon got over that. They were not made to break caste, for if they did they would be turned out of their homes, and if for any reason they couldn't keep them in the Home, they would be worse off than before. So they went home for vacation and some other times. One of their Sunday duties was to take notes on Dr. Meade's sermon after church, and send in a letter to their homes. I forgot to say that at first none of them could read or write. One Sunday they wanted to write down the hymns they had learned from books, so they might take them to sing in their homes during vacation. Mrs. Meade said, "There had been no conversions in a *long* time and one Sunday Mr. Meade preached an *awful* sermon, the most awful I ever heard; afterwards some of the women talked about it, saying, 'Why, he said "if there are no conversions it is in vain that I have come to India. It is in vain that I was born."' " Soon after, Miss Tuck received a note from one of them saying that she wanted to be a Christian. She wanted Dr. Meade to baptize her and wanted Mrs. Meade to tell him. She said, No, it would do his heart good for her to write him a letter. He was coming home that night, so they gave it to him after he had eaten his supper. "It was a glad home for him that night," she said. The girl was 25 years old. They urged her to tell her father first that she wanted to be baptized. But she said, "No, I am of age. I can do as I like. I want to be baptized." But she did send him a note and he arrived ten minutes after her baptism. After the service, kneeling at her feet, he pleaded that his only widow daughter would say, "I'm not a Christian," would deny Christ. She said, again and again, "I can't do that, father; ask me anything else, but I can't do that." Some days after she went to see her mother, several teachers and others accompanying her. She told

her that some day (after they became a little more accustomed to the idea), she would go home and tell them about Christ.

The day of the baptism some of the girls said it was such a *happy* day for them! But one girl was very sad. Being asked why, she said, "Because I was not baptized, and I'm not good enough to be." Shortly after, another girl became a Christian. Mrs. Meade said it was wonderful to see how all rejoiced with them over these two Christians. One day a father came and sat on the steps weeping. On being asked the trouble, he replied, "I thought this was a safe place for my daughter, but now you are making them Christians. I can't keep her at home; what shall I do?" They tried to console him.

Miss Tuck had discovered that the girls came to talk with her always after dark in some corner. So she plans to be always in those corners after dark.

Some of their widows have been remarried but they keep the number about 25.

Now a little about the things that were brought up in discussion. One lady said it was impossible for them to get Bible women. Miss Lanton said that the girls in her school (high caste girls) did better work than Bible women. They learn the Bible stories and are not given the picture card until they can tell the story before the school. One night she and her teachers stopped at a shop. A little girl was there. The Babu asked her where she got the card. She replied, "A little girl in America that loves me sent it to me." She asked what it was about and she told the story most beautifully, better than she herself could have done. Another lady spoke of "purda parties," parties of the women that scarcely go out anywhere, and then go veiled with the babu. Miss Wilson of Assam said that they had had these parties, but with a promise to the babus that the women would receive no Christian teaching. And so the missionaries had just to leave Christianity before them.

Miss Lawrence from Hyderabad, South India, told in prayer meeting about how they had been persecuted, because of the baptism of a Mohammedan. He was a relation of the doctor of the ruler. They had been driven from their compound and got a rent in the bazaar. This place was sold and so they were unsettled. She asked them to pray for her that she might have courage to go back and to be of service to those people. I was thankful that we don't have such trouble. Another lady spoke immediately after, telling of the encouraging work in her station. They had had a revival and three Mohammedans (high class) were converted, as well as others, and they had had a *most wonderful* time. It was both preceded and followed by a day of prayer.

MABEL SCHERMERHORN FROST.

Note.—This is an extract from a home letter and is the report of one of the three missionary meetings held in Darjeeling while Mr. and Mrs. Frost were there.—Editor.

Helps for Monthly Meetings

"The question of missions is a world question. To study missions is to get a world vision."

Topics for 1913-14

| | |
|------------|---|
| September— | Preliminary Meeting and Surprise Party. |
| October— | The King's Business. |
| November— | Campaigning for the King. |
| December— | Our India Regiment of the King's Army. |
| January— | Resources of the King's Army. |
| February— | Prayer and Praise. |
| March— | Our Home Work for the King. |
| April— | Drilling the King's Army. |
| May— | Thank Offering. |
| June— | The King's Treasury. |
| July— | The Unity of the Kingdom. |
| August— | Missionary Field Day. |

March.—Home Work for the King.

Father eternal, Lord of life and light,
Strengthen our nation ever for the right;
Love be the watchword on our country's crest,
Freedom her guilding star for all oppressed.

—Home Mission Monthly.

Suggestive Program

They helped every one his neighbor; and every one said to his brother,
Be of good courage.—Is. 41:6.

OPENING HYMN.

RESPONSIVE READING.—As the Father hath loved me, I also have loved
you; abide ye in my love.

*If ye keep my commandments, ye shall abide in my love; even as I have
kept my Father's Commandments, and abide in His love.*

These things have I spoken unto you, that my joy may be in you, and
that your joy may be full.

*This is my commandment, that ye love one another, even as I have loved
you.*

He that hath my commandments, and keepeth them, he it is that loveth
me; and he that loveth me shall be loved of my Father, and I will
love him, and will manifest myself unto him.

*I will see you again and your heart shall rejoice, and your joy no one
taketh away from you.*

For all things are for your sakes, that the grace being multiplied through the many, may cause the thanksgiving to abound unto the glory of God.

But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also.

For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich.

For all things are yours; whether the world, or life, or death, or things present; or things to come; all are yours; and ye are Christ's, and Christ is God's.

And God is able to make all grace abound unto you; that ye having always all sufficiency in everything, may abound unto every good work.

Being enriched in everything unto all liberality, which worketh through us thanksgiving to God.

PRAYER—For individual preparation for service; for inward fitness for outward helpfulness; for oneness with the Father, and the spirit of Christ in all our living; for harmonious adjustment in our work for and with others; for a steady purpose and united effort to know more about the needs of our own country and community.

ROLL CALL—A Shower of Home Mission Facts. Have a basket in which are slips of paper, on each a plainly written fact that will arrest the attention. The leader may overturn the basket on a table and each member, as her name is called, will go forward, take a slip and read the fact.

A MIGHTY CHALLENGE—Paper or talk on Immigration. Refer to article in this HELPER, and to every other available source. Consult the books, "Immigrant Forces" and "The New America." If not found in the libraries, they may be obtained from the Dep't of Missionary Education, 23 E. 26th St., New York City. The author of a recent book on Immigration says, "What should settle for us the importance of understanding this subject is the fact that during the period 1820 to 1912 a total of 29,611,052 immigrants have entered the United States; while one-third of the entire number have come within the last fifteen years."

OUR SPECIAL HOME WORK as a W. M. S.

STORER COLLEGE—Talk. Tell brightly and lovingly about this work so dear to us all—where it is and what it is; its teachers and helpers; influences; just what share the Woman's Society has in it, etc. Show pictures of teachers, students and buildings. Call attention to the great need of a Domestic Science Building. Refer to Annual Report, Nov. HELPER, pages 326, 339—344; also to March, 1913, number.

GLIMPSES—Note the work of our Western Field Agent, Miss Moody, and tell something of her Texas trip and its results; speak of the trip around the world of our National Corresponding Secretary, Miss Fenner, and read extracts from her letters about work in the Philippines; call attention to the mission of Miss Estabrook in Barbados, which has sent very promising pupils to Storer, and to which the W. M. S. sends special contributions. Miss Estabrook has a new assistant, Miss Budlong. The work consists of 4 Sunday Schools, 1 Ragged School with 150 pupils, two teachers (native), head teacher and assistant, two native workers at out stations. Miss Estabrook is planning to enlarge the work in the Children's Home, feeling that the future of the work at Barbados depends upon the saving of the children.

PRAYER for our home workers and their special needs.

OUR NEXT DOOR NEIGHBOR—Talk on local conditions and how we can help to make them better.

| | |
|--|--|
| <p>"Let us lift up the slogan, from river to sea, To Americans all let it say One call, as it throbs o'er the land of the free, 'Our Country God's Country' for aye!</p> | <p>"On prairies, down valleys where great rivers run, And far, where the mountains rise gray, Ring it on to the land of the wester- ing sun— 'Our Country God's Country' for aye!"</p> |
|--|--|

NOTE—The Bureau of Missionary Intelligence can furnish leaflets on Home Mission Topics. (See announcement in Dec. '13, HELPER). Write to

MRS. A. D. CHAPMAN,

12 Prescott St., Lewiston, Maine.

Practical Christian Living

"Have you found the heavenly light?
Pass it on.
Souls are groping in the night,
Daylight gone.

"Hold thy lighted lamp on high,
Be a star in someone's sky;
He may live who else would die—
Pass it on."



OUR QUIET HOUR

(10 A. M.)

A PRAYER FOR OUR HOUSE.

O, Lord, do Thou watch over our house. Protect it from the ravages of the elements, and from the ill will and ignorance of people.

Give us who make up the household, knowledge of Thy law, both physical and spiritual. Grant us determination and strength to exemplify this law in our lives. Let Thy love abound among us and Thy honor be our desire.

Open our eyes that we may see clearly our relations to other households. Let us not live unto our home alone, but through it unto all homes, and unto Thee, Oh, Lord, the protector of houses and the strength and salvation of homes. Amen.

AFRIEDA M. MOSHER.

PRAYER FOR OUR COUNTRY.

Thine, O God, is the kingdom, and blessed is the nation whose God is the Lord. We believe that Thy hand has been in the founding and fortunes of this land. We do homage to it for its ideals, its principles, its glorious company of apostles of truth, its noble army of martyrs for liberty and humanity; we love and cherish it as our home and our shrine; but we hallow it, we stand in awe of it, as the scene of Thy special activity, the instrument of Thy holy purposes. May its vision not pass; may the clouds that hang over it be dispersed by the clean shining of the sun of righteousness and peace; may the dream of freedom with fraternity be realized here, even here, upon these shores, that Thy saving health may be known among all nations. Amen.—*C. Ellwood Nash, in "The Optimist's Good Morning."*

Juniors

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Who is My Neighbor

"O, Mamma, see Ethel's collection envelope—hasn't it a pretty picture on it? And don't that little girl in the middle look like our Flossy?"

"Let me see," begged Flossy.

"She can have it," said Ethel; "my papa has ever so many of them, and I'll get another."

"Tell us a story 'bout 'em, mamma, won't you?" Flossy asked pleadingly.

"Oh!" exclaimed Ethel in delight. *Can* you, Mrs. Bailey? Wait till I run and ask mamma if I may stay?" and off she went, Cora following her.

Soon all were gathered on the shady porch, where red and brown leaves from the vine fluttered down on their white dresses.

"Little Flossy in the middle says, 'And who is my neighbor?'" Cora remarked.

"Who said it first?" mamma asked.

"Jesus," said Ethel.

"No," corrected Cora, "somebody asked Jesus that and then He told him the story of the Good Samaritan."

"Jesus said, 'Thou shalt love thy neighbor as thyself,'" Ethel said. "I was thinking of that."

"Right," mamma spoke, adding, "It was because He said it that the young lawyer asked the question. He wanted to excuse himself, but Jesus showed him that his neighbor was anybody who needed help."

"Little Flossy's got two, free, four neighbors," counted the child.

"Little Red Indian neighbor on the end," began mamma, "with his bow and arrows and his solemn face, says:

"My people have been here always. The pale-faces came and drove us from our hunting-grounds and our wigwams. We have wandered far, but the Great Spirit still cares for his children. Some of your white brothers have come to tell us of Jesus Christ, the Son of the Great Spirit. It has made us new men and women to know Him. But oh, little white sister, get your people to send more missionaries and more Bibles to us, for we are dying fast, and we need to know the way to heaven.'"

"I like that little Red Indian," Flossy said, lovingly. "I'm going to give him one of my pennies."

"O, little white sister," begged the Chinese girl, 'you don't know, you in your happy home, how wretched I am! My home is across the waters. Even there I was not welcomed or cared for, but I was sold by my parents to a bad, bad man, and brought with hundreds more here to your country, to the Pacific coast. There we were sold for slaves. You think the little black sister beside you is the only child of a slave in your land. I am a slave, and though my master is a Chinese in Chinatown, it is in your own land, and you in your white life cannot dream of all the evil there is in mine. What are you doing for the Chinese in this country, little white sister?'"

Flossy stooped and kissed the queer looking little yellow-skinned maiden; her own eyes were full of tears. "I'll give her my best shiny five cent piece," she said.

Cora and Ethel looked very hard at the red leaves, and mamma was quiet for some time.

"I's de little brack sister. Yes, chile, dat I is, but it's oney my skin. I kin be good, ef somebody teaches me how. Lots o' little brack chilluns go to school; I doan, kase I has ter wuck. Say, little white sister, won' you teach me somethin', afternoons, when I'se done, and your school's out? I kin mos' sav the Lord's Prayer now.'"

Cora and Ethel exchanged glances. Flossy said: "Mamma, I did teach Posy Jane free letters yesterday."

"That's my good girl," said mamma.

"We'll begin tomorrow," promised the others.

"I'm Norah," said the blue-eyed little Irish sister. 'Sure, an' there's lots of us here. How is it yez knows so much of the Bible? Even the little children! We've none at all, at all. The prastes would take 'em and burn 'em if we had one. Sometimes I'll come roun' an' wash yer windies, an' then won't yer let me see if it is such a bad book for sure? Perhaps it would sthoph some av the foightin' and drinkin' if we read it.'"

"I'm a-going to give Susy Flanigan my bestest Scripture card the next time she brings the washing home," Flossy nodded, solemnly.

"And what are my big girls going to do?" questioned mamma.

"I'm going to work hard to fill this envelope," promised Ethel.

"Well," Cora said, thinking deeply, "I can't get at the Indian and the Chinese girl now, 'cept to pray for them, but I'm going to watch out for the other two little sisters, and get Gretchen Haas to come to Sunday school next Sunday."

"Here's my pennies for your envelope, Ethel, an' I'll pray, too, for all the little children every night," Flossy promised.—*The King's Message.*

Contributions

F. B. WOMAN'S MISSIONARY SOCIETY

Receipts for December, 1913

| MAINE | | |
|--|-----------|--|
| Biddeford, Jefferson St F B Ch Aux for child in S O | \$ 25 00 | |
| Bridgewater S S Birthday Off, 4 shares in Miss Barnes' sal'y | 16 00 | |
| Houlton Ch, a friend, bal sup; ort "i tri-preya" | 15 00 | |
| Kittery Point, Junior Band, Miss Barnes' sal'y | 4 00 | |
| Lewiston, Main St Aux, Miss Coombs | 8 00 | |
| No Anson Aux, S O 1.00; H M 2.50; F M 2.50 | 10 00 | |
| Ocean Park Aux, Mrs R M Buzzell for L M in C R, Frances Farrell | 5 00 | |
| Mrs M A W Batchelder 5.00 | | |
| Mrs L V Jordan 1.00 for C F, credit to be given Ocean Park Relig Soc | 6 00 | |
| Saco, Miss Myra E Cornforth for New School Bldg at Bal | 5 00 | |
| Saco Cutts Ave Bible Sch, Jr Dpt for Miss Barnes | 8 00 | |
| Wells Branch Aux for Missions | 7 00 | |
| NEW HAMPSHIRE | | |
| Bristol, Miss Soc'y for "Monomoline" in S O | 25 00 | |
| Pittsfield S S Christmas off for F M | 30 00 | |
| Wolfboro Falls, W M S dues | 16 00 | |
| MASSACHUSETTS | | |
| Dorchester, Mrs C L Perkins ½ H M, ½ F M | 5 00 | |
| Lowell, Chelmsford St Aux, Nat Teach | 12 50 | |
| Lowell, Chelmsford St Prim Dpt, Miss Barnes | 4 00 | |
| Lowell, Chelmsford St Aux for Storer College | 5 00 | |
| Norton, Miss Ida M Batchelder, Widows' Home 10.00; Dom Sci, Storer 10.00 | 20 00 | |
| Worcester, Newton Square Church on appor for Bengal Field | 10 00 | |
| RHODE ISLAND | | |
| Providence, Plainfield St, Miss E A Potter's S S Class for Praetama | 5 00 | |
| NEW YORK | | |
| Stark Blake School, Willing Workers for Brown Boys of India | 44 | |
| Walker, W M S for Storer | 4 25 | |
| MICHIGAN | | |
| Battle Creek, Mrs H P Stone Quar Remittance | 25 00 | |
| Mrs H P Stone for Dr Kennan | 2 00 | |
| Batavia Aux, H M 1.20; F M 1.20; Sto 60c | 3 00 | |
| Batavia Aux, New School Bldg, Bal | 25 00 | |
| Cass and Berrin Q M, F M 5.5; HM 3.60; Storer 1.81 | 11 26 | |
| Gobleville, Mrs E W Clement and family for "Mondera" in S O | 5 00 | |
| C E Soc'y for child in S O | 10 00 | |
| Jackson, Prim Dpt, S O | 2 50 | |
| WISCONSIN | | |
| Diamond Bluff, Mrs J E Morgan and Sons for child in S O | 25 00 | |
| Mrs Morgan's S S Class for cards for S O Children | 1 00 | |
| MINNESOTA | | |
| Minneapolis, Mrs Henry Ingham for work in Bengal Field | 25 00 | |
| IOWA | | |
| Edgewood W M S on appor | 5 00 | |
| Pleasant Hill W M S for Miss Barnes' Sal'y on appor | 4 50 | |
| MONTANA | | |
| Corballis, Miss E M Van Vliet for "Parboti" in S O | 25 00 | |
| TEXAS | | |
| Brightlight | 4 00 | |
| Bryan | 6 76 | |
| Center Point | 5 00 | |
| Dallas, Mrs Clara Coe | 1 00 | |
| Kurten | 1 20 | |
| Milliken | 5 00 | |
| New Hope | 2 20 | |
| North Vulch | 4 50 | |
| Stewart | 4 25 | |
| Wellborn | 3 25 | |
| Mr S L Morris and wife | 1 00 | |
| MISCELLANEOUS | | |
| Mrs C A Ricker, sale of F B Histories | 5 10 | |
| December 1913 Total | \$ 458 71 | |
| December 1912 Total | 425 31 | |
| EDYTH R. PORTER, Treas. | | |
| Per May Malvern, Assistant. | | |
| 45 Andover St., Peabody, Mass. | | |
| Correction in October Receipts as follows: | | |
| New Durham Q M Coll for Dr Mary | 10 40 | |
| Rochester, True Mem'l for Dr Mary | 5 99 | |
| Wolfboro Q M Do | 5 01 | |
| Lynn, High St Do | 3 60 | |

FORM OF BEQUEST

I give and bequeath the sum of—to the Free Baptist Woman's Missionary Society, incorporated under the laws of the State of Maine.